

AN
ABSTRACT
OF THE
DOUAY CATECHISM.

*Suffer little children to come unto me;
for the kingdom of God is for such.*
St. MARK X. 14.



WITH PERMISSION.

L O N D O N :

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Cat. II.

A Prayer before Study:



O Incomprehensible Creator,
the true Fountain of Light,
and only Author of all knowledge,
who, out of the treasure of thy
wisdom, hast, with wonderful har-
mony, disposed and ordered all the
parts of the world; vouchsafe, I
beseech thee, to enlighten my un-
derstanding with the rays of thy
brightness, and drive from me all
darkness of sin and ignorance.
Thou who makest eloquent the
tongues of those who want utter-
ance, instruct my tongue, and pour
on my lips the grace of thy blessing.
Give me a diligent and obedient
spirit, quickness of apprehending,
capacity of retaining, and the con-
tinual assistance of thy holy grace,
that I may apply all to thy ho-
nour, and the everlasting salvation
of my soul; through Christ
our Lord



CHAP. I. *What a Christian is; and of the blessed Trinity, and the Incarnation.*

Q. **W**HAT religion are you of?
A. By the grace of God I am a Christian.

Q. Whom understand you by a Christian?

A. Him, who being baptized, inwardly believes, and outwardly professes the faith and law of Christ.

Q. When are we obliged to make an outward profession of our faith?

A. As often as God's honour, our own, or neighbours good requires it. *For, if we deny Christ before men, he will deny us before his Father.* S. Matt. x. 33.

Q. In what does the faith and law of Christ chiefly consist?

A. In two principal mysteries; namely, the Unity and Trinity of God, and the Incarnation and Death of our Saviour.

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Q.

Q. What means the Unity of God?

A. It means that there is only one God.

Q. Who is God?

A. The Creator and sovereign Lord of all things, who is infinitely powerful, infinitely wise, infinitely good, infinitely merciful, infinitely just, eternal, and infinite in all perfection.

Q. Why do you say that God is the sovereign Lord of all things?

A. Because all things depend on him, & he disposes of all as he pleases, ruling and governing all with wisdom, goodness and justice.

Q. What mean you by infinitely powerful?

A. I mean, that God can do all whatsoever he will, even make things out of nothing, as he made the world.

Q. What mean you when you say, God is eternal?

A.

A. That God ever was, is, and will be for ever.

Q. Does God know all things?

A. Yes, he knows all things past, present, and to come, even our most secret thoughts.

Q. Where is God?

A. He is in heaven, in earth, and in all places.

Q. Is he also in hell?

A. Yes, to punish the devils and wicked men.

Q. Is God here? A. Yes.

Q. Why then cannot we see him?

A. Because he is a spirit, which cannot be seen by the eyes of our body. So we cannot see a soul.

Q. Shall we never see God?

A. If we love and serve him faithfully to the end of our lives, we shall, after our death, see him, and be happy with him for ever in heaven.

Q. What means the Trinity?

A

A 3

A. It

A. It means, that in God there are three persons, the Father, the Son, and the Holy Ghost.

Q. Is the Father God? A. Yes.

Q. Is the Son God? A. Yes.

Q. Is the Holy Ghost God?

A. Yes.

Q. Why then are they not three Gods?

A. Because, though they are three persons really distinct. yet they have but one and the same Divine Nature.

Q. Is one of these persons better, wiser, or more powerful than another.

A. No, they have all three the same goodness, the same wisdom, the same power, and are equal in all things.

Q. Is not God the Father at least elder than God the Son?

A. No, all and every one of these three divine persons have been from all eternity, and therefore one cannot have been before another.

Q. Why then is the Father called the first person?

A. Because the Father proceeds from no other, and the Son and the Holy Ghost proceed from him.

Q. Why is the Son the second person?

A. Because he proceeds from the Father only.

Q. Why is the Holy Ghost the third person?

A. Because he proceeds from the Father and the Son.

II. Q. What means the incarnation and death of our Saviour?

A. It means that God the Son, the second person of the most blessed Trinity, was made man, and died upon the cross to save us.

Q. How call you the Son of God made Man?

A. Jesus Christ.

Q. What mean you when you say the Son of God was made Man?

A. I mean that he took the nature of man.

Q. Has Jesus Christ then two natures?

A. Yes, he has the nature of God, and the nature of man.

Q. Then Jesus Christ is both God and man?

A. Yes, he is so. He is God because he has the nature of God; and he is also man, because he has the nature of man.

Q. What understand you when you say he has the nature of man?

A. I mean, that he has a body and soul like ours.

Q. How many persons are there in Jesus Christ?

A. Only one.

Q. Which is it?

A. The second person of the blessed Trinity, that is, the person of God the Son.

Q. Has Jesus Christ always been God?

A. Yes,

A. Yes, from all eternity.

Q. Has he always been man?

A. No, but only from the time of his incarnation.

Q. On what day was he made man?

A. On the day of the annunciation of our blessed Lady, the 25th of March,

Q. Where was he made man?

A. In the womb of the blessed Virgin Mary.

Q. How was he made man?

A. Not by human generation, but by the power and virtue of the Holy Ghost.

Q. When was he born?

A. On Christmas day.

Q. On what day did he die upon the cross?

A. On Good Friday.

Q. When you say that the Son of God was made Man, and died upon the cross to save us, what understand you by these words *to save us*?

A. To free us from sin, from the slavery

slavery of the devil, and from hell, and to obtain for us the kingdom of heaven.

Q. Were we engaged in sin?

A. Yes.

Q. Who engaged us?

A. Our first Father Adam.

Q. How did he engage us in sin?

A. By eating of the fruit which God had forbidden him.

Q. What doth God require of us that we may be saved?

A. That we avoid sin, & do good.

Q. What good must we do?

A. We must, 1. by a lively faith, believe what God has revealed. 2. We must place our hope in God, & pray with a firm confidence in him. 3. We must love God above all things, and our neighbours as ourselves. 4. We must keep the commandments of God and of his church.

Q. How may these things be learnt?

A. By a serious attention to the instructions given in catechisms,

Q. By what are the unity and trinity of God, and the incarnation and death of our Saviour commonly signified?

A. By the sign of the cross.

Q. How does the sign of the cross signify the unity and trinity God?

A. Because when we put our right hand to our head, saying, *In the name*, we signify one God; & when we make the sign of the cross, saying, *of the Father, & of the Son, & of the Holy Ghost*, Amen; we signify the Trinity, or three Persons.

Q. How does the sign of the cross signify the incarnation and death of our Saviour?

A. Because it naturally puts us in mind that Christ, as Man, died on the cross for us.

CHAP. II. *Faith expounded.*

Q. **H**OW many principal virtues are there?

A. Seven; three theological, and four cardinal.

Q. Which are the theological?

A. Faith, hope, & charity; and they are called theological, because this word signifies a thing that regards or appertains to God.

Q. What is faith?

A. It is a gift of God infused into our souls, by which we firmly believe all those things which God has any ways revealed to us.

Q. Why must we firmly believe all matters of faith?

A. Because God has taught them, who neither can deceive, nor be deceived.

Q. How are you sure God has taught them all?

A. By the testimony of his holy catholic church, which he has commanded us to hear, and promised that she shall teach all truth to the end of the world.

Q. What are the points of faith we are taught by the catholic church?

A. Such only as God has revealed to her.

Q. Are

Q. Are all these points of faith written in the holy bible ?

A. Many are there clearly expressed, and some are only delivered by the living voice of the faithful, & are called apostolical traditions.

Q. What are those traditions ?

A. Many things appertaining to faith, as likewise to discipline, which the apostles did not write, but only preached and taught by word of mouth, which the holy church has carefully delivered from father to son in all ages down to us.

Q. What faith will suffice to save a man ?

A. *A faith working by charity,* in Jesus Christ, Gal. v. 6. that is, a faith which shews itself by good works.

Q. What vice is opposite to faith ?

A. Heresy, which is an obstinate error in matters of faith.

CHAP. III. *The Creed expounded.*

Q. WHAT is the creed ?

A. It is the sum of our belief.

Q. Who made it ?

A. The twelve apostles.

Q. What doth the creed contain ?

A. The chief things which we are bound to believe of God and his church.

The First Article.

Q. WHAT is the first article of the creed ?

A. I believe in God the Father Almighty, Creator of heaven and earth.

Q. What signifies, *I believe in God* ?

A. It signifies, I most firmly hold, there is one only God, & believe all that he teaches, and that I ought to place all my hopes in him, to love and seek him as my chiefest good.

Q. What signifies the word *Father* ?

A. The first Person of the blessed Trinity, who is by nature the Father of the second, by grace and adoption the Father of all good

Christians, and by Creation the Father of all creatures.

Q. What means the word *Almighty*?

A. It means that God is able to do all things which he pleases, and as he pleases; and therefore we must not doubt of any thing that he teaches us.

Q. What signifies, *Creator of heaven and earth*?

A. It signifies that God made heaven and earth, with all things in them, of nothing, by his only word, *Gen. i.*

Q. What else?

A. That he still preserves, moves, & governs all, & nothing happens without his pleasure or permission.

Q. Why did God make the angels?

A. To be partakers of his glory. They are also our guardians. *Their angels, says Christ, which are in heaven, always see the face of my Father who is in heaven, Mat. xviii. 10.*

Q. When, and to what likeness did God make man? A. On

A. On the sixth day, and to his own image and likeness. *Gen. i.*

Q. In what does that likeness consist?

A. Chiefly in this, that man's soul is a spirit, and immortal; and being one, has yet three powers, will, memory, and understanding, which, in some measure, seems to resemble one God, & three persons.

Q. Why did God make man?

A. To serve him in this life, and enjoy him in the next.

Q. Why did he make all other things?

A. For man's use and benefit.

The Second Article.

Q. **W**HAT is the second Article?

A. And in Jesus Christ his only Son our Lord.

Q. What means this Article?

A. It means, that we believe, & put our trust in Jesus Christ, true God and true Man, the second person of the blessed Trinity.

A. Why was he made man?

A. To redeem and save us.

Q. What signifies the name *Jesus*?

A. Saviour. St. *Matt.* i. 21.

Q. Is any special honour due to this name?

A. There is; for it is expressly commanded, *that in the name of Jesus every knee shall bow, &c.* Phil. ii. 10.

Q. What signifies the word *Christ*?

A. Anointed.

Q. With what was he anointed?

A. With all heavenly graces beyond measure, and with the divinity itself united to him.

Q. Why was Jesus called Christ or anointed?

A. Because he was King, Priest, and Prophet; and such were anointed, as we read in the Old Testament.

Q. What mean you by *his only Son our Lord*?

A. I mean, that Jesus Christ is the only natural Son of God, born of his Father from all eternity;
Cat. II. B and

and also that he is God and Lord of us, and all things.

The Third ARTICLE.

Q. **W**Hat is the third article?
 A. *Who was conceived by the Holy Ghost, born of the Virgin Mary.*

Q. What understand you by this article?

A. I understand that God the Son took flesh of the blessed Virgin Mary, not by human generation, but by the power and virtue of the Holy Ghost.

Q. What means *born of the Virgin Mary*?

A. It means that Christ was born of her, she still remaining a pure Virgin.

Q. Where and when was he born?

A. *In Bethlehem on Christmas-day.*

Q. What does the birth of Christ avail us?

A. It is the cause of all our good; and strongly moves us to believe

lieve and hope in God, and to love him who so loved us, as to bestow his only Son upon us.

The Fourth ARTICLE.

Q. WHAT is the fourth article?

A. *Suffered under Pontius Pilate, was crucified, dead and buried.*

Q. What do you understand by this?

A. I understand that Christ after a most painful life of about 30 years, suffered most bitter torments under that wicked president *Pontius Pilate.*

Q. What were these torments?

A. His bloody sweat, his scourging at the pillar, his purple garment, his crowning with thorns, his sceptre of a reed, his carrying the cross, &c.

Q. What means the word, *was crucified*?

A. They mean that he was nailed to a disgraceful cross, be-

twixt two thieves, for our offences, on Good Friday.

Q. What signifies, *dead & buried*?

A. It signifies that Christ suffered for us a true and real death, and was buried with honour, as the prophet Isaiah foretold, c. xi.

Q. Why did he suffer all this?

A. To satisfy the divine justice injured by our crimes; to make us conceive the enormity of our sins; to teach us in what manner we ought to do penance; to testify the excess of his love towards us; and to excite us to love him.

The Fifth ARTICLE.

WHAT is the fifth article?

A. *He descended into hell, the third day he rose again from the dead.*

Q. What means, *He descended into hell*?

A. It means, that as soon as Christ was dead, his blessed soul descended into that part of hell called

called Limbo, to free the holy fathers who were there.

Q. What signifies, *on the third day he rose again from the dead.*

A. It signifies that when Christ had been dead part of three days, on the third day, being Easter-day, he raised up his blessed body from the dead.

Q. What benefit have we by this belief?

A. It confirms our faith and hope, that we shall also rise again from death by and with Jesus.

The Sixth ARTICLE.

Q. **W**Hat is the sixth article?

A. *He ascended into heaven, sits at the right hand of God the Father Almighty.*

Q. What means, *he ascended into heaven?*

A. That when Christ had conversed forty days on earth with his disciples, after his resurrection, then he ascended in a most glorious

manner into heaven, in their sight.

Q. On what day?

A. On Ascension-day, and from the top of mount Olivet.

Q. Why did he ascend into heaven?

A. 1. To take possession of that seat of bliss for himself and us. 2. To appear in our cause before God. 3. To draw our hearts thither after him.

Q. What understand you by, *Sits at the right hand of God?*

A. Not that God the Father has any hands; for he is a pure spirit, and without body; but that Christ a man occupies the next place to God in heaven; who, as God, is equal to his Father in all things.

The Seventh ARTICLE.

Q. **W**Hat is the seventh article?

A. *From thence he shall come to judge the living and the dead.*

Q. What do you understand by this?

A. I.

A. I understand that Christ will come from heaven, at the last day, to judge all men according to their works.

Q. Is not every man judged in particular at his death?

A. Yes.

Q. What need then of a general judgment?

A. 1. That the providence of God, who often here afflicts the good, and prospers the bad, may appear just to men, as it is in itself.
2. That Christ, who was disgraced before many, may be glorified before all.

Q. In what manner will he come to judgment?

A. In great power and majesty, attended by many legions of angels.

Q. What are the things he will judge?

A. All our thoughts, words, works, and omissions.

Q. Who will accuse us?

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A. The

A. The devils, and our own guilty consciences.

Q. What will be the sentence of the reprobate?

A. *Go ye cursed, into everlasting fire, which has been prepared for the devil and his angels. Matt. xxv. 14.*

Q. What will be the sentence of the elect?

A. *Come, O ye blessed of my Father, possess the kingdom prepared for you, from the foundation of the world. Matt. xxv. 34.*

The Eighth ARTICLE.

Q. **W**Hat is the eighth article?

A. *I believe in the Holy Ghost.*

Q. What means this article?

A. It means, that we also believe, and put our trust in the third Person of the blessed Trinity, who proceeds from the Father and the Son; being the same God with them, and who descended to us on Whit-sunday, in the form of fiery tongues.

Q. Why

Q. Why did he descend?

A. To enable the apostles to preach the gospel, and to plant the true church, with which he remains for ever. *John xiv. 16.*

The Ninth ARTICLE.

Q. WHAT is the ninth article?

A. *I believe in the Holy Catholic church, the communion of saints.*

Q. What understand you by this?

A. I understand that Christ has a church on earth, that his church is but one; and that we are bound to believe her in all things belonging to faith.

Q. Why are we bound to believe her?

A. Because God so commands, under pain of being looked on as heathens, or unbelievers. *If he will not hear the church, let him be unto thee as a heathen or publican. Matt. xviii. 17.*

Q. Can the church err in faith?

A. No,

A. No, she cannot; because Christ has promised that he and his Holy Spirit will remain with her, and teach her all truth to the end of the world. *John xvi. 13.*

Q. What is the church?

A. It is the congregation of all the Faithful under Christ Jesus, their invisible head, and his vicar on earth, the Pope.

Q. How many, and what are the marks of the church?

A. Four. She is One, she is Holy, she is Catholic, and Apostolical.

Q. How is the church One?

A. Because all that belong to the true church of Christ are of one faith and communion, and all obey one authority.

Q. Why may not a man be saved in any church or religion?

A. Because there is but *one God, one faith, one baptism.* *Ephes. iv. 5.* For God alone being the Author of true religion, cannot reveal many

many without contradicting himself, which cannot be advanced without committing blasphemy.

Q. How is the church Holy?

A. In her doctrine, which teaches a holy life; and in holy persons who by following her doctrine, have been eminent for sanctity in all ages.

Q. How is the church Catholic?

A. Because this word signifies Universal, and by this it is distinguished from all separate and particular congregations. Secondly, Because it began with Christ, and as he promised, shall last to the end of the world.

Q. How is the church Apostolical?

A. Because it was planted by the Apostles, and continues in the possession of the same doctrine they taught.

Q. What else?

A. That it is governed by pastors lawfully sent and succeeding the Apostles.

Q. What

Q. What means the *communion of Saints*?

A. It means, that the same faith, same sacraments, and sacrifice, are common to all true children of Christ: who, by their prayers and good works, mutually help and assist one another.

Q. What else?

A. That the faithful on earth communicate with the saints and angels in heaven; we by giving thanks for their glory, and desiring their prayers; and they by praying for us and with us.

Q. Is it no dishonour to God to desire the saints and angels to pray for us?

A. No; for we desire nothing of them, but what we and they beg from the bounty of God, who alone is the Giver of all good gifts.

The Tenth Article.

Q. WHAT is the tenth article?

A. *The forgiveness of sins.*

Q. What

Q. What understand you by this?

A. I understand that God is able and willing to forgive us our sins, if we be heartily sorry for them, and confess them, and has given power to his church to remit them by the sacraments of baptism and penance.

The Eleventh Article.

Q. **W**HAT is the eleventh article?

A. *The resurrection of the flesh.*

Q. What means this article?

A. It means that these very bodies in which we now live, shall at the day of judgment, be raised up from death to life, by the command of God.

Q. How will a body in glory differ from a body here on earth?

A. The difference is set down by St. Paul, 1 Cor. xv. 54. where he says, *This corruptible body must put on incorruption, and this mortal body must put on immortality.* So that a glorified body shall become per-

fect like a spirit. *It is raised a spiritual body.* ch. xv. ver. 44.

Q. What benefits have we by this belief?

A. It emboldens us to suffer persecution, and death itself in hopes of future glory.

The Twelfth Article.

Q. **W**Hat is the twelfth article?

A. *And life everlasting.*

Amen.

Q. What understand you by this?

A. That such as live well and die in a state of grace, shall live with God in everlasting glory.

Q. In what consistseverlasting life?

A. In the clear sight and possession of God.

Q. What will follow from this sight and possession of God?

A. Such love of him and joy, as no words can express, or heart conceive; hence they will praise and thank him for ever.

Q. What means the word, *Amen*?

A. It

A. It means that the whole creed is to be believed with divine faith, and therefore we most heartily assent to it.

Chap. IV. *Hope expounded.*

Q. **W**HAT is hope?

A. It is a gift of God, by which, relying on the divine assistance, our souls are raised to a lively expectation of eternal glory.

Q. On what is this grounded?

A. On the power of God, and the promises and merits of Christ, who has promised heaven to all such as do good works, and also grace whereby to do them.

Q. What is the chief effect of hope?

A. Prayer.

Q. What is prayer?

A. It is a raising of our minds to God, whereby we beg for good things, and to be freed from evil.

Q. What other effects has it?

A. It causes obedience to the law of God, a willingness to suffer for his sake, and final perseverance.

Q. What vice is opposite to hope?

A. Despair and presumption.

Q. What is despair?

A. A diffidence in the power of God, and promises of Christ.

Q. What is presumption?

A. A foolish confidence of salvation, without endeavouring to keep the commandments.

Chap. V. *Our Lord's Prayer expounded.*

Q. WHO made this most holy prayer?

A. Christ himself. *Matt. vi. 9.*

Q. Why did he make it?

A. To teach us a set form of prayer, and how we ought to pray.

Q. Why did he make it so short and easy?

A. That all men may be capable of learning it.

Q. What beg we by it?

A. All those chief things we can ask or hope for of God.

Q. What mean those words,
Our Father who art in heaven?

A. They mean that God is our Father by creation and adoption also, if we be in the state of grace, and therefore we may confidently come to beg all blessings of him.

Q. Why *Our Father*, and not *My Father*?

A. Because God is the common Father of all: and all good Christians must pray for one another.

Q. What understand you by, *Who art in heaven*?

A. That God is in heaven, to whom we ought to raise our hearts as often as we go to prayer.

Q. Say the first petition?

A. *Hallowed be thy name.*

Q. What do we beg by this?

A. That God may be known, worthily praised, served and honoured by his creatures.

Q. Say the second petition?

A. *Thy kingdom come.*

Q. What beg we by this?

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A. That

A. That when the miseries and afflictions of this life are ended, we may partake of the joys of his kingdom.

Q. What else ?

A. That Christ may wholly govern us, and make us obedient to him, by his grace, in this life, and happy by his glory, in the next.

Q. Say the third petition ?

A. *Thy will be done on earth as it is in heaven.*

Q. What beg we by this ?

A. That God would enable us by his grace, to do his will in all things.

Q. What means, *on earth, as it is in heaven ?*

A. We beg by this, that we may be as ready and chearful to obey the will of God on earth, as the saints and angels are in heaven.

Q. Say the fourth petition ?

A. *Give us this day our dattly bread.*

Q. What beg we by this ?

A. All

A. All food and sustenance for our souls and bodies.

Q. What is the food of the soul?

A. The word of God either preached to us or read by us in spiritual books; the holy sacraments, especially the blessed Eucharist; and divine grace.

Q. Why is the blessed Eucharist called *our daily bread*?

A. Because it is daily offered on the altar for our sins, and we ought daily to receive it in spirit or desire.

Q. Say the fifth petition?

A. *And forgive us our debts as we forgive our debtors.*

Q. What beg we by this?

A. That God would forgive us the sins of our life past, and all punishments due to them.

Q. Why is it added, *As we forgive our debtors*?

A. To signify that God will
C 2 not

not forgive us, unless we forgive our enemies.

Q. Say the sixth petition ?

A. *And lead us not into temptation.*

Q. What beg we by this ?

A. That God would not permit us to be tempted above our strength.

Q. Does God tempt us to sin ?

A. No, he does not; *God is not the tempter of evils, he tempts no man.* St. James i. 13.

Q. By whom are we tempted ?

A. By the devil, the world, and our own concupiscence.

Q. Is it any sin to be tempted ?

A. Not without some consent, or voluntary delight on our part.

Q. Say the seventh petition ?

A. *But deliver us from evil.*

Q. What beg we by this ?

A. That God would free us from all evil, both of sin and other miseries.

Q. From whence proceeds the evil of sin ?

A. From

A. From the devil's malice, and the weakness of our corrupt nature. For God cannot be the author of sin. *Sin in God there is none.* 1 John iii. 5.

CHAP. VI. *The Hail Mary, or Angelical Salutation expounded.*

Q. WHAT is the Hail Mary?

A. It is a salutation and holy prayer to the blessed Virgin Mary, by which we express our joy for the incarnation of the Son of God.

Q. How many parts has it?

A. Three.

Q. Say the first part?

A. *Hail Mary, full of grace, our Lord is with thee.*

Q. Who made this part?

A. The Holy Ghost, although it was delivered by the angel Gabriel.

Q. Say the second part?

A. *Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.*

Q. Who spoke this ?

A. St. Elizabeth, inspired by the Holy Ghost.

Q. Say the third and last part ?

A. *Holy Mary, mother of God, pray for us sinners ; now and at the hour of our death.*

Q. What means, *Mary, mother of God* ?

A. This is added by the church as a profession, that Christ is truly God, and the Virgin Mary truly mother of God, against certain heretics, who denied both.

Q. Why say you the *Hail Mary* after the *Our Father* ?

A. That by the blessed Virgin's joining in prayer with us, we may more easily obtain what we ask for in the Lord's prayer.

Q. Do you not desire the prayers likewise of other saints ?

A. Yes, of all saints, and in particular the saint of my name, and of my angel guardian.

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CHAP. VII. *Charity expounded.*

Q. **H**OW many, and what are the precepts of charity?

A. They are two, 1. *Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength, and with all thy mind.* 2. *And thy neighbour as thyself.*

Q. What is charity?

A. It is a gift of God in our souls, by which we love God above all things, and our neighbours as ourselves.

Q. Who are our neighbours?

A. All mankind; especially Catholics.

Q. Why all mankind?

A. Because they are the images of God, and redeemed with the blood of Christ.

Q. Why especially Catholics?

A. Because they are members of the mystical body of Christ, the church.

Q. What is it to love God above all things?

A. To prefer him, his will and law, before all things, so as to be willing to lose all, rather than the love and grace of God by any mortal sin.

Q. What is it to love our neighbour as ourselves?

A. To wish him the same good, both corporal and spiritual, as we do ourselves; and this not only in thoughts and words, but in deeds and effects, by endeavouring to procure him them, when it is in our power; and to do him no wrong.

Q. What is the greatest act of charity?

A. To give our life for God's honor, or our neighbour's salvation.

Q. What are the effects of charity?

A. It remits sin, and gives spiritual life to the soul. *He that loves not, remains in death.* 1 John iii. 14.

CHAP.

CHAP. VIII. *Concerning the Commandments in general.*

Q. **H**OW many commandments are there?

A. Ten.

Q. What is the chief end of the commandments.

A. To teach us the love of God and our neighbour: *He that loves his neighbour has fulfilled the law.* Rom. xiii. 8.

Q. Who gave the commandments?

A. God himself, in the old law, and afterwards Christ our Lord confirmed them in the new.

Q. Why did God give the commandments to Moses on mount Sinai in thunder and lightning?

A. To move us to a careful keeping of them.

Q. Is it possible to keep them all?

A. It is, by God's grace: *Zachary and Elizabeth* were both just before God, *walking in all the commandments*

mandments of the Lord without reproof. St. Luke i. 6.

Q. Are we bound to keep them?

A. We are. *If thou wilt enter into life, says our Lord, keep the commandments. Matt. xix. 27.*

The Commandments in particular.

The First Commandment.

Q. **SAY** the first commandment?

A. *I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage.*

Thou shalt not have strange Gods before me. Thou shalt not make to thyself any graven thing, nor the likeness of any thing that is in heaven above, or on the earth beneath, or in the waters under the earth: thou shalt not adore nor worship them. I am the Lord thy God, strong and jealous, visiting the sins of the fathers upon their children, to the third and fourth generation of them that hate me; and shewing mercy to thousands of those that love me, and keep my commandments. Exod. xx. 2.

Q. Why put you all this in one commandment ?

A. Because the scripture mentioning nothing which is the first, second, or third commandment ; and these words, *Thou shalt not make to thyself any graven thing*, being only an explication of the foregoing words, *Thou shalt not have strange gods before me* ; we therefore, with St. *Augustine*, make of them but one commandment, which seems to have been done by Moses himself. *Ex. xx. 23.* where he says, *Ye shall not make unto you gods of silver, neither shall you make unto you gods of gold.* In which words he plainly includes both in one.

Q. What is meant by these first words, *I am the Lord thy God, &c.*

A. By these God declares to us, that he is our true and supreme Lord, and therefore we are obliged to obey him with all diligence.

Q. What

Q. What are we commanded by this?

A. To love serve, and worship one only true and living God, and no more.

Q. What is forbidden by it?

A. To worship idols, or give any creature the honour due to God.

Q. What is the honor due to God?

A. Supreme and sovereign honour: we must worship him as our Creator, Redeemer, and last end.

Q. Is it lawful to honour the images of Christ and his Saints?

A. Yes, if rightly understood; because the honour given them is refered to the things they represent: so that by the images, or crosses, which we kiss, and before which we kneel, we honour and adore Christ himself.

Q. Do Catholics pray to images?

A. No, by no means; we pray before them indeed, to keep us from distractions, but not to them;
for

for we know they can neither see, nor hear, nor help us.

Q. What benefit then have we by them?

A. They movingly represent to us the mysteries of our Saviour's passion, and the martyrdom of his saints.

Q. What benefit have we by honouring and canonizing saints.

A. It strongly moves us to imitate their examples, by shewing their rewards.

Q. How do we honour saints and angels?

A. With an inferior honour, as the friends & creatures of God, not as gods, nor with God's honour.

Q. Is it lawful to honour relicks of saints?

A. Yes, with a relative honour, as above explained; for the *handkerchiefs* and *aprons* which had but touched the body of St. Paul, cast out devils, and cured all diseases.

Acts xix. 12.

The

The Second Commandment.

Q. SAY the second ?

A. *Thou shalt not take the name of the Lord thy God in vain.*

Q. What is forbidden by this ?

A. All false, rash and unnecessary oaths, cursing, blaspheming, breaking of lawful oaths or vows ; and making or keeping unlawful ones.

Q. What is commanded by it ?

A. To speak with reverence of God, and his saints.

Q. In what case is it lawful to swear ?

A. When God's honor, our own, or neighbour's defence require it.

The Third Commandment.

Q. SAY the third ?

A. *Remember thou keep holy the Sabbath-day.*

Q. What is commanded by this ?

A. To spend the Sunday in praying, reading spiritual books, hearing divine service, and the like spiritual and holy works.

Q. What is forbidden by this ?

A. Servile works and prophane employments.

Q. Why was the Jewish Sabbath changed into the Sunday?

A. Because Christ rose from the dead, and sent down the Holy Ghost on a Sunday.

Q. By whom was it changed?

A. By the church in the apostles time.

The Second Table of the Law expounded.—The Fourth Commandment.

Q. SAY the fourth?

A. *Honour thy father and thy mother.*

Q. What is commanded by this?

A. To love, reverence and obey our parents in all that is not sin.

Q. What is forbidden by it?

A. All founess, stubbornness, and disobedience to parents.

Q. Why are we bound to love them?

A. Because, under God, they are the chief cause of our very life and being.

Q. How are we to honor them?

A. Not only inwardly in our hearts,
but

but also outwardly in our carriage, and by relieving them in their necessities, spiritual and temporal.

Q. Why are we to obey them?

A. Because they have a power from God to instruct, direct, and correct us.

Q. What is the reward of dutiful children?

A. A long and happy life, and a good death.

Q. What is the punishment of undutiful children?

A. A short and sinful life, accompanied with an untimely death, witness Absalom. 2 *Kings* xviii. 9.

Q. What signifies the word father?

A. Not only our corporal parents, but also our ghostly father, and all lawful superiors.

Q. Is any great honour due to priests and ghostly fathers?

A. Yes, for they are God's anointed, represent the person of Christ, and are the fathers and feeders of our souls.

Q. In what are we bound to believe and obey them?

A. In all things belonging to faith, and the government of our souls.

The Fifth Commandment.

Q. SAY the fifth?

A. *Thou shalt not kill.*

Q. What is forbidden by this?

A. All wilful murder, unjust shedding of blood, fighting and quarrelling, hatred & desire of revenge; also scandal, and bad example.

Q. What is commanded by it?

A. To defend our own and innocent neighbour's life.

The Sixth Commandment.

Q. SAY the sixth?

A. *Thou shalt not commit adultery.*

Q. What is forbidden by this?

A. All carnal sin with another's wife or husband, as also fornication and pollution.

Q. What else?

A. Unchaste touching of ourselves

selves or others, with all delight in
 lustful thoughts and kisses, in un-
 chaste words or songs.

Q. What is commanded by it?

A. That husbands and wives love
 and be faithful to one another.

Q. Why is lust hateful in the
 sight of God?

A. Because it defiles in us the image
 of God, the members of Christ and
 the temples of the Holy Ghost.

The Seventh Commandment.

Q. SAY the seventh?

A. *Thou shalt not steal.*

Q. What is forbidden by this?

A. All unlawful taking away,
 whether by theft, or by cheating
 in buying and selling, or keeping
 that which is another man's.

Q. What is commanded by it?

A. To give every man his own.

Q. What does theft oblige us to?

A. To restore the thing stolen to
 the right owner, if we be able, or
 else the sin will not be forgiven us.

The

The Eighth Commandment.

Q. SAY the eighth?

A. *Thou shalt not bear false witness against thy neighbour.*

Q. What is forbidden by this?

A. All false testimonies, rash judgments and lies.

Q. What else?

A. Backbiting, flattering, and detraction.

Q. What is he bound to, who has hurt his neighbour in this kind?

A. To make him satisfaction, and restore his good name.

Q. What is commanded by this precept?

A. To speak and witness the truth in all things. *For the devil is a liar, and the father of lies.* S. John viii. 44.

The Ninth & Tenth Commandments.

Q. SAY the ninth and tenth?

A. *Thou shalt not covet thy neighbour's wife. Thou shalt not covet thy neighbour's goods.*

Q. What is forbidden by these?

A. All inordinate desires of lust, adultery, and theft; as also all desire of others loss or damage, that we may gain by it.

Q. What else?

A. All deliberate and voluntary delight in covetous or impure thoughts.

Q. What are we commanded by these?

A. To entertain chaste and honest thoughts, and to be contented with our own estates.

CHAP. IX. *The Commandments of the Church.*

Q. **H**OW many, and what are the commandments of the church?

A. There are six principal ones.

1. To keep certain appointed days holy; with obligation of hearing Mass, & resting from servile works.

2. To fast Lent, Vigils commanded by the church, Ember-days,

days, and the Wednesdays & Fridays in Advent; also to abstain from flesh on the three Rogation days, St. Mark unless it falls in Easter week, the Sundays of Lent, unless leave be given to the contrary, and all Fridays and Saturdays, unless Christmas-day falls on either of them.

3. To confess our sins to our pastor, at least once a year.

4. To receive the blessed sacrament once a year, and that at Easter, or thereabout.

5. To pay tithes to our pastor.

6. Not to solemnize marriage at certain times, nor within certain degrees of kindred, nor privately without witnesses.

Q. Are we bound under mortal sin to keep these commandments of the church?

A. We are: *He that will not hear the church, let him be to thee as a heathen, or a publican.* Mat. xviii. 17.

CHAP. X. *The Evangelical Counsels expounded.*

Q. HOW many, and what are the evangelical counsels?

A. There are three principal ones.

1. Voluntary poverty: which is a leaving all things to follow Christ. *If thou wilt be perfect, go and sell all that thou hast, and give it to the poor, and thou shalt have treasures in heaven.* S. Mat. xix. 21.

2. Perpetual chastity, which is a voluntary abstaining from all carnal pleasures. *He that gives his virgin in marriage does well, but he that gives her not does better* 1 Cor vii. 38.

3. Obedience, which is a voluntary subjection to another's will in all that is not sin; that so we may more perfectly deny ourselves and our own wills.

Of the Sacraments in general.

Q. HOW many sacraments are there?

A. Se-

A. Seven; baptism, confirmation, eucharist, penance, extreme unction, holy orders, and matrimony.

Q. What is a sacrament in general?

A. It is an outward sign of inward grace instituted by Christ our Lord, for our sanctification. That is to say, it is an outward sign, ordained by Christ, by which grace is conveyed to our souls.

Q. From whence have the sacraments their force and efficacy?

A. From the blood, passion, and merits of Christ, which they apply to our souls, if worthily received.

Q. In what chiefly does a sacrament consist?

A. In the words, actions, and other sensible things used and applied by the priest, when he administers a sacrament, commonly called matter and form.

Q. How do the sacraments cause grace in our souls?

A. Chiefly by the divine power,

using them as means or instruments, by which grace is bestowed on us.

Q. What is grace?

A. It is a free gift of the divine bounty, by which we are made the adoptive children of God, & heirs of the kingdom of heaven. It is a supernatural help, not at all due to us, by which we are enabled to keep God's commandments.

Q. Is grace the only effect the sacraments work in the soul?

A. Besides grace, three of them, viz. baptism, confirmation, and orders, produce another effect, which is called a character.

Q. What is a character?

A. It is a kind of spiritual mark or seal in the soul, which always remains in it, of which St. Paul seems to speak, 2 Cor. i. 22. where he says, *that God has sealed us.*

Baptism expounded.

Q. WHAT is baptism?

A. It is a sacrament, which

which consists in an outward washing of the body, accompanied with a set form of words, and makes us Christians, children of God, and of the church.

Q. What is the necessary matter used in the administration of it?

A. Natural water only, for artificial water will not serve.

Q. What is the form used in christening?

A. *N. N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. What if the words I baptize, or any of the three persons be left out?

A. Then the baptism is not valid.

Q. Can a man be saved without baptism?

A. He cannot, unless he has it either actually, or in desire, with contrition; or be baptized in his own blood by martyrdom.

Q. Can

Q. Can the same person receive this sacrament more than once?

A. No, he cannot, & it would be a great sacrilege to attempt it.

Q. Can no man but a priest baptize?

A. Yes, in case of necessity, when a priest cannot be had, any lay man or woman may do it.

Q. What intention is necessary in him that gives baptism?

A. To do what the church does, and Christ ordained.

Q. What are the effects of baptism?

A. It gives grace by which we are made the adopted children of God, & freed from original sin, & likewise from actual, if guilty of it.

Q. Why have we one godfather and one godmother in baptism?

A. That if our parents neglect it, or be prevented by death, they may instruct us in the faith of Christ.

Q. Do the godfather and godmother, and also the person who

baptizes, contract any spiritual affinity with the person baptized?

A. Yes, and also with his parents, infomuch that they cannot marry. And the like is to be said in confirmation.

Q. How can infants be christened, who have no actual faith?

A. In the faith of the church, and of their godfathers and godmothers.

Q. Why are so many ceremonies used in baptism?

A. To stir up reverence to the sacrament, and signify the inward effects thereof.

Confirmation expounded.

Q. WHAT is confirmation?

A. It is a sacrament, which makes us strong and perfect Christians, able to profess our faith before tyrants and persecutors.

Q. What is the matter of it?

A. Oil mingled with balm, blessed by a bishop.

Q. What is the form of it?

A. I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What scripture have you for this?

A. In the Acts of the Apostles, c. viii. v. 17. when Peter and John were sent to confirm the Samaritans, they laid their hands on them, and they received the Holy Ghost.

Q. Who is the ordinary minister of this sacrament?

A. A bishop only.

Q. What sin is it not to receive this sacrament when we may have it?

A. A mortal sin if it be done out of contempt, or any gross neglect, especially in a persecuting country.

The blessed Eucharist expounded.

Q. WHAT is the blessed Eucharist?

A. It is the body and blood of Jesus Christ, true God, and true

man, under the forms or appearances of bread and wine.

Q. What is there under the form of bread?

A. There is not only the body, but also the blood of Christ.

Q. Is the body of Christ also under the form of wine?

A. Yes.

Q. What else?

A. There are also under each form the soul & divinity of Christ; so that under the form of bread there are the body and blood, the soul and divinity of Jesus Christ, wholly and entirely, and the same under the form of wine.

Q. In what manner is Christ present in the Eucharist?

A. By the true and real presence of his divine and human nature, and not in figure only as heretics would have it.

Q. How prove you that?

A. Because when Christ ordained it at his last supper, He took bread,

bleſſed it, broke it, and gave to his diſciples, ſaying, *This is my body*; & he alſo bleſſed the cup, ſaying, *This is my blood of the New Teſtament, which ſhall be ſhed for many for the remiſſion of ſins.* St. Mat. xxvi. 28.

Q. By what means is that which was before bread changed into the body of Chriſt, & that which was wine changed into the blood of Chriſt?

A. By the divine power, which as eaſily changes one ſubſtance into another, as it made the world out of nothing, and works the miraculous effect, which the catholic church calls tranſubſtantiation, by the miniſtry of the prieſt; in the ſame manner as when by Moſes the rivers were changed into blood, and water into wine, by our Saviour Chriſt.

Q. Is the body of Chriſt hurt or broken when we divide or break the ſacrament?

A. No, it is not; for Chriſt is now immortal and impaſſible, *he cannot die nor ſuffer any more.* Rom. vi. 9.

Q. How can the same thing be in many places at once?

A. By the omnipotence of God, to whom nothing is impossible, who is in all and every one of his creatures at one and the same time, & daily works such wonders even in nature as surpass our understanding.

Q. What is the matter of this sacrament?

A. Wheaten bread, and wine of the grape.

Q. What is the form of it?

A. This is my body, this is my blood.

Q. What disposition is required in him that receives the blessed eucharist?

A. That he be in the state of grace free from all mortal sin. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself. 1 Cor. xi. 29.*

Q. Is it lawful or profitable to receive under one kind?

A. Yes, because under one kind we receive both body and blood.

Q. Did not Christ command all to receive under both kinds?

A. No, for at the last supper, when he bade all then present drink of the cup, none were there but the apostles. And when in St. *John*, c. vi. he seems to command the receiving under both kinds, he immediately takes away the difficulty, by promising everlasting life to him that receives under the form of bread alone. *He that eats this bread shall live for ever*, ver. 59.

Q. What are the effects of this sacrament?

A. It increases grace, and nourishes our souls in spiritual life. *He that eats of this bread shall live for ever*, St. *John* vi, 59.

Q. Is the eucharist a sacrament only? A. No, it is also a sacrifice.

Q. What is a sacrifice?

A. It is a supreme act of religion, due only to Almighty God.

Q. How is this performed?

A. By offerings made to him in

testimony of his being the sovereign Lord of all things.

Q. In what did the sacrifices of the old law consist?

A. Chiefly in bloody sacrifices of beasts, which the priests offered in the temple, as figures of Christ's sacrifice on the cross, which was then to come.

Q. In what consists the sacrifice of the new law?

A. In the voluntary and bloody oblation, which Christ made to his eternal Father, by dying on the cross for our redemption.

Q. But this being past, how have we now any sacrifice in the new law?

A. By the standing memorial and continuance of it in the blessed eucharist.

Q. Why do you say that the eucharist is a standing memorial of Christ's sacrifice on the cross?

A. Because Christ at his last supper commanded it should be offered

ferred as a remembrance of his passion to the end of the world; and this is what is performed in the sacrifice of the Mass.

Q. Why is it a continuance of Christ's sacrifice?

A. Because Jesus Christ, who is a priest for ever according to the order of Melchisedec, having offered himself once in a bloody manner on the altar of the cross, continues daily to offer himself by the ministry of his priests in an unbloody manner under the form of bread & wine. So that the sacrifice offered on the cross, & the sacrifice of the mass, are one & the same as to the chief priest who offers it, and the thing which is offered; and differ only in the manner of offering.

Q. What therefore is the mass?

A. It is the sacrifice of the body and blood of Jesus Christ, under the form of bread and wine, in memory of his death and passion for the remission of our sins.

Q. Who said the first mass ?

A. Jesus Christ.

Q. When did he say it ?

A. At his last supper, when he instituted the holy Eucharist.

Q. To whom is the sacrifice of the mass offered ?

A. To God only.

Q. Is it not sometimes offered to the saints ?

A. No, masses are sometimes said in honour & memory of the saints; in thanksgiving to God for the benefits which he has been pleased to bestow on them; & that they joining their prayers with ours, may intercede for us in heaven, whose memory we celebrate here on earth.

Q. What benefits receive we by this sacrifice ?

A. It is a daily application of the merits of Christ, for the relief of our necessities, by laying before the eternal Father, the infinite value of his Son's bitter passion.

E 2 What

Q. What are the benefits the living receive by it?

A. They are many: 1. It applies the merits of our Saviour's passion for the remission of our sins; 2. It procures new graces and blessings for us, by virtue of the said passion; 3. It is the most acceptable offering we can make to Almighty God, in thanksgiving for all his benefits.

Q. Does it avail the faithful departed?

A. It is not to be doubted, but as S. Augustine, *Serm. 22, de meritis apostoli, cap. 2.* says, by this wholesome sacrifice, which is offered for them, they are so far helped, as to be treated with more mercy than their sins deserve.

Q. Is it not a prejudice to the faithful that the mass is said in an unknown language?

A. No, for the mass contains only those prayers which the priest alone is commanded to say, as the

mediator between God and his people. Neither are the people ignorant of what is said, since they have the mass expounded and Englished in their ordinary prayer-books.

Penance expounded.

Q. **W**HAT is penance?

A. A sacrament, by which the sins which we fall into after baptism are forgiven us.

Q. When did Christ ordain this sacrament?

A. After his rising from the dead, when he breathed on his disciples, saying, *Receive ye the Holy Ghost: whose sins ye shall forgive, they are forgiven; and whose sins ye shall retain, they are retained,* St. John xx. 23.

Q. What is the matter of this sacrament?

A. The sins of the penitent accompanied with contrition, confession, and satisfaction,

E 3

What

Q. What is the form of it?

A. I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What are the effects of it?

A. It reconciles us to God, and either restores or increases grace.

Q. How many parts has it, as it concerns the penitent?

A. Three; contrition, confession, and satisfaction.

Q. What is contrition?

A. A hearty sorrow for and detestation of our sins, by which we have offended so good a God; with a firm purpose of amendment.

Q. What is confession?

A. A full and sincere declaring of all our sins to our ghostly father.

Q. What is satisfaction?

A. A faithful performance of the prayers or good works enjoined us by the priest to whom we confess.

Q. What is required to a good confession?

A. 1. That we seriously exa-

mine our conscience. 2. To be heartily sorry for all our sins, with a firm purpose to amend, taking care and time to make an act of contrition. 3. To confess them faithfully to the priest.

Q. What is a firm purpose of amendment?

A. It is a resolution, by the grace of God, not only to avoid sin, but also the occasion of it.

Q. What if a man knowingly leaves out one mortal sin?

A. He commits a great sacrilege, by lying to the Holy Ghost; and makes his whole confession nothing worth.

Q. What is an indulgence?

A. Not leave to commit sin, or a pardon for sins to come, as some slander the church, but only a releasing of temporal punishment, due to such sins as are already forgiven us by the sacrament of penance.

Extreme Unction expounded.

Q. **W**HAT is extreme unction?

A. It is the last sacrament given to dying persons, to strengthen them in their passage out of this life into a better.

Q. What warrant have you for this sacrament?

A. In *S. James, v. 14.* where it is commanded, *Is any man sick amongst you? let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man, and the Lord will raise him up, and if he be in sins, they shall be forgiven him.*

Q. Who is capable of this sacrament?

A. Every Christian that is in moral danger of death, by sickness, except infants, fools, and such as are always mad.

Q. What is the matter of this sacrament?

A. Oil

A. Oil blessed by a bishop.

Q. What is the form of it ?

A. May our Lord by this holy anointing, and his own most tender mercy, pardon thee, whatever thou hast sinned by thy seeing, &c. And so of all the other senses.

Q. What are the effects of this sacrament ?

A. It comforts the soul in her last agony against despair, it remits sin and restores health, if it be expedient.

Holy Order expounded.

Q. **W**HAT is holy order ?

A. A sacrament by which power is given to the ministers of the church, to enable them to do their holy offices, and grace to do them well.

Q. When did Christ ordain this sacrament ?

A. When he gave his apostles the full power of priesthood ; as at his last supper, when he said to them,

them, *Do this in remembrance of me:* and before his ascension, when breathing on them, he said, *Receive you the Holy Ghost, whose sins you shall forgive, &c.*

Q. What did he then give them power to do?

A. To consecrate and offer the unbloody sacrifice of his body and blood, and to forgive sins.

Q. To whom is this sacrament given?

A. To such chiefly as are made priests and bishops, whose duty it is to conduct the faithful to eternal life, being to render an account to God for their souls.

Q. What sin is it therefore to oppose the government of bishops?

A. A sin of rebellion against the peace and safety of God's church; for Christ has appointed bishops to be the guardians and teachers of his law.

Matrimony expounded.

Q. **W**HAT is the sacrament of matrimony?

A. It is a new dignity added to the contract of marriage, by which it is made a sacrament of the new law, and so gives grace to those that worthily receive it.

Q. What is the matter and form of marriage?

A. The present consent of the parties, expressed in words or other signs, by which they deliver and accept of each others bodies.

Q. What are the effects of matrimony?

A. It gives special grace to the married couple to support the difficulties of marriage, to love, to be faithful to, and bear with one another; as also to bring up their children in the fear of God.

Q. How great is the bond of marriage?

A. So

A. So great that it ver can
be broken but by death,

CHAP. XI. *The Cardinal Virtues.*

Q. **H**OW many cardinal virtues
are there ?

A. Four: 1. Prudence. 2. Jus-
tice, 3. Fortitude. 4. Tempe-
rance. And they are called car-
dinal virtues, because they are the
fountains, and as it were the hin-
ges of all moral good works.

Q. Declare to me the offices of
these virtues ?

A. Prudence makes us confide-
rate and wary in every thing, that
we ourselves be not deceived, nor
deceive others. Justice makes us
to render to others, that which is
theirs. Temperance makes us
bridle our inordinate desires. For-
titude causes that we fear not any
danger, no, nor death itself, for
God's service.

The

The Gifts of the Holy Gh-st.

Q. WHAT and how many are the gifts of the Holy Ghost?

A. Seven: 1. Wisdom. 2. Understanding. 3. Counsel. 4. Fortitude. 5. Knowledge. 6. Godliness or piety. 7. The fear of our Lord.

Q. Whereto do those gifts serve?

A. They serve us for the help of virtue, and to make us perfect in the way of God; because through fear we abstain from sin; through godliness, we are devout and obedient to God; through knowledge, we are taught to understand the will of God; through fortitude, we are helped to put the same in execution; through counsel, we are admonished of the deceits of the devil; through understanding we are elevated to penetrate the mysteries of faith; through wisdom we become perfect, ordering all our life, and all our works to the glory of God; because the
wise

wise man knows his last end, and to it directs every thing.

The Fruits of the Holy Ghost.

Q. **H**OW many are the fruits of the Holy Ghost?

A. They are twelve: 1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Longanimity. 6. Goodness. 7. Benignity. 8. Mildness. 9. Fidelity. 10. Modesty. 11. Continency. 12. Chastity. *Gal. v. 22.*

CHAP. XII. *The Works of Mercy, Corporal and Spiritual.*

Q. **H**OW many are the works of mercy, of which we shall be demanded an account in particular at the day of judgment?

A. Seven: 1. To feed the hungry. 2. To give drink to the thirsty. 3. To cloath the naked. 4. To harbour the harbourless. 5. To visit the sick. 6. To visit the imprisoned. 7. To bury the dead.

Q. How prove ye these works deserve a reward?

A. Be-

A. Because he that gives a cup of cold water only to a disciple, in the name of a disciple, shall in no wise lose his reward, S. *Mat.* x. 42. And Christ has promised heaven as a reward to ~~do~~ such as do these things. St. *Mat.* xxv. 35.

Q. These are the works of mercy corporal; now which, and how many are the works of mercy spiritual?

A. Seven also: 1. To give counsel to the doubtful. 2. To instruct the ignorant. 3. To admonish sinners. 4. To comfort the afflicted. 5. To forgive offences. 6. To bear patiently the troublesome. 7. To pray for the living and the dead.

Q. Is it lawful to pray for the dead?

A. Yes, *it is a holy and wholesome cogitation to pray for the dead, that they may be loosed from their sins, 2 Machab. xii. 45.*

Q. Is

Q. Is there also a reward given to these works ?

A. Yes, for they who *instruct others into justice, shall shine like stars for all eternity*, Dan. xiii. 3.

The Eight Beatitudes.

Q. WHAT are the eight beatitudes ?

A. 1. Poverty of spirit. 2. Meekness. 3. Mourning. 4. To hunger and thirst after justice. 5. Mercifulness. 6. Cleanness of heart. 7. To be peaceful. 8. To suffer persecution for justice sake.

Q. Who are the poor in spirit ?

A. They who taking off their affections from riches and honours, are willing to be poor and contemned.

Q. Who are the meek ?

A. They that seek no revenge, but overcome evil with good.

Q. Who are they that mourn ?

A. They who despising earthly pleasures & comforts, bewail their
own

own and others sins, and the occasions of them.

Q. Who are they that hunger and thirst after justice?

A. Such as earnestly endeavour to grow daily in virtue and goodness, and to make others do so too.

Q. Who are the merciful?

A. They who freely pardon all injuries, and relieve those that suffer?

Q. Who are the clean of heart?

A. They that are careful to keep their minds free from impure thoughts, from the love or desire of all unlawful or vain things.

Q. Who are the peaceful?

A. They who seek peace with God and keep it with all men.

Q. Who are they that suffer persecution for justice?

A. Such as are so constant in the true faith and the practice of a good life, as to be willing to suffer and die, rather than offend against either.

Chap. XIII. *The kinds of Sin expounded.*

Q. **H**OW many kinds of sin are there?

A. Two: original and actual.

Q. What is original sin?

A. It is a want of original justice, which we are all born in by means of Adam's fall.

Q. How is original sin remitted?

A. By baptism.

Q. What is actual sin?

A. It is any thought, word, or deed, contrary to the law of God.

Q. What is the sin of omission?

A. To omit any thing willingly, which is commanded us by God, or his church.

Q. How is actual sin divided?

A. Into mortal sin and venial sin.

Q. What is mortal sin?

A. It is a wilful transgression in matter of weight, against any known commandment of God or the church, or of some lawful superior.

Q. Why

Q. Why is it called mortal or deadly ?

A. Because it deprives the soul of her spiritual life, which is the grace of God.

Q. What is a venial sin ?

A. It is a much more pardonable offence against God or our neighbour.

Q. What is the effect of venial sin ?

A. It weakens and cools the fervour of charity, and lessens our devotion; hinders the inspirations of the Holy Ghost from working; leaves the soul feeble and drowsy; and which is the worst of all, disposes to mortal sin, according to that, he that neglects small faults will fall into great ones,

Q. How many ways is a venial sin made mortal ?

A. Four : 1. When one commits a venial sin with such affection, that he is resolved to commit it, though it were mortal. 2. When

the end of doing it is a mortal sin.

3. When one perceives that by committing a venial sin, he shall give an occasion to a mortal one, by scandal, or any other way. 4. Whensoever one commits that which in itself is only a venial sin, and yet thinks in his conscience it is a mortal one.

Q. How is mortal sin remitted ?

A. By hearty contrition and penance.

Q. How is venial sin remitted ?

A. By the sacraments, by devout prayer, and the like.

Q. Whither go such as die in mortal sin ?

A. To hell for all eternity.

Q. Whither go such as die in venial sin, or not having fully satisfied for the punishment due to their mortal sins ?

A. To purgatory, till they have made full satisfaction for them, and then to heaven.

What

Q. What proof have you of this in the New Testament?

A. 1. From our Saviour's own words, *Matt. xii. 32.* where speaking of the remission of sins, he says, *There is one that will not be forgiven in this world, nor in the world to come*; which words St. Austin says, would not be true, if some sins were not forgiven in the next world; and this implies a purgatory, *for there only is remission of sin, and not in hell, or heaven.*
 2. From St. Paul, *1 Cor. iii. 15.* where he speaks of some under the guilt of sin, that shall be saved, *yet so as by fire.*

Q. How many ways may a man be made partaker and guilty of another's sin?

A. Nine ways; 1. by counselling it. 2. by commanding it. 3. by consenting to it. 4. by provoking him to do it. 5. by praising or flattering him for it. 6. by not

speaking when he ought to speak.
7. by winking at it. 8. by being
a partner with him in the fact 9.
by defending the ill done.

CHAP. XIV. *The Seven deadly or
capital Sins.*

Q. **W**HICH are the seven
capital sins?

A. 1. Pride. 2. Covetousness.
3. Luxury. 4. Anger. 5. Glut-
tomy. 6. Envy. 7. Sloth.

Q. What is pride?

A. An inordinate desire of our
own worth and esteem.

Q. What is covetousness?

A. An inordinate desire of
wealth.

Q. What is luxury?

A. An inordinate desire of car-
nal pleasure.

Q. What is anger?

A. An inordinate desire of re-
venge.

Q. What is gluttony?

A. An inordinate desire or use
of meat or drink.

Q. What is envy ?

A. A sadness, or repining at another's good, because it seems to lessen our own.

Q. What is sloth ?

A. A laziness of mind, neglecting to begin or prosecute good things.

Q. Why are christians commonly instructed concerning these deadly sins ?

A. That thereby they may discern the several roots from whence all their particular sinful actions proceed ; and so when they examine their conscience, see what passion it was that induced them to sin, that they may, by searching diligently from what source their sins proceed, cut them off in the root itself, by abating the affections and passions, which are most predominant in them.

The Sins against the Holy Ghost.

Q. **H**OW many are the sins against the Holy Ghost ?

F 4

A. Six ;

- A. Six; 1. Despair of salvation.
2. Presumption of God's mercy.
3. To impugn the known truth.
4. Envy at another's spiritual good. 5. Obstinacy in sin. 6. Final impenitence.

The Sins that cry to Heaven for Vengeance.

Q. How many such sins are there?

A. Four. 1. Wilful murder. 2. Sin of Sodom. 3. Oppression of the poor. 4. To defraud workmen of their wages.

CHAP. XV. *The Four last Things expounded.*

Q. WHAT are the four last things?

A. Death, judgment, hell, and heaven.

Q. What mean you by death?

A. That we are all mortal, and must once die; how soon, we are uncertain, and therefore should be always prepared for it.

Q. What is the best preparation for a good death?

A. A good life, to be often doing penance for our sins, & saying with St. Paul, *I desire to be dissolved, and to be with Christ.* Philip. i. 23.

Q. What do you understand by judgment?

A. That besides the general judgment of the world, our souls, as soon as we are dead, shall receive their particular judgment at the tribunal of Christ.

Q. How must we prepare ourselves against this judgment?

A. By often remembering *that it is a terrible thing to fall into the hands of the living God.* Heb. x. 31.

Q. What do you mean by hell?

A. I mean a place where *such as die guilty of mortal sin shall be tormented for ever and ever.* Apoc. xx. 10.

Q. What understand you by heaven?

A. I understand a place where the chosen and faithful servants of God, who die in the state of grace,

shall live with him for ever in perfect happiness.

Q. What benefit have you by the frequent memory of these last things?

A. Very great benefit: *In all thy works remember thy last end, and thou shalt never sin.* Eccles. vii. 40.

CHAP. XVI. *The Christian's daily Exercise.*

Q. WHAT is the first thing you should do in the morning?

A. Make the sign of the cross, and offer my heart and soul to God.

Q. What must you do next?

A. Rise diligently, dress myself modestly, and entertain myself with good thoughts; particularly by considering the goodness of God, who gave me this day, to labour in it for the salvation of my soul; and that perhaps this may be my last.

Q. And what do you do after you have put on your cloaths?

A. I

A. I kneel down to my prayers,
and perform my morning exercise.

Q. What is your morning exercise?

A. 1. I bow down my whole
soul and body to adore my God :
and I offer myself to his divine
service. 2. I give him thanks for
his infinite goodness to me, and to
all his creatures; and desire to join
with all the angels and saints in
bleſſing and praizing him. 3. I
crave pardon from my heart, for
all my ſins, and beg that I may
rather die than offend my God
any more 4. I offer up to God
all my thoughts, words, actions,
and ſufferings throughout the day;
and beg his bleſſing on them

Q. And what prayers do you
ſay after this?

A. I ſay Our Father, Hail
Mary, and the Apoſtle's Creed :
and I make acts of faith, hope, and
love of God.

Q. Do you do any thing elſe?

A. I

A. I pray for my friends, and for my enemies, for the living and for the dead; and I beg mercy, grace, and salvation for all. Then I conclude by desiring our blessed Lady to be a mother to me; and by recommending myself to my good angel, and to all the court of heaven.

Q. Is this all that a good Christian should do by way of morning exercise?

A: No; for he ought also, if he has time and opportunity to meditate in the morning on his last end, or some other devout subject, and to hear mass with attention and devotion;

Q. What ought you to do at the beginning of every work or employment?

A: I ought to offer it up to God's service; and to think that I will do it because it is his will, and in order to please him:

What

Q. What are you to do as to your eating, drinking, sleeping, and diversion?

A. All those things I must use with moderation; and do them, because such is the will of God; and with a good intention to please him.

Q. By what means must you sanctify your ordinary actions and employments of the day?

A. By often raising up my heart to God whilst I am about them, and saying some short prayers to him.

Q. What do you do as often as you hear the clock strike?

A. I turn myself to God, and I say to him; O my God, teach me to love thee, in time and eternity.

Q. What do you do as often as you receive any blessing from God?

A. I endeavour immediately to make him a return of thanksgiving and love.

Q. And what do you do when you find yourself tempted to sin?

A. I

A. I make the sign of the cross upon my heart, and I call upon God as earnestly as I can; Lord, save me, or I perish.

Q. What if you have fallen into any sin?

A. I cast myself in spirit at the feet of Christ, and humbly beg his pardon: saying, Lord, be merciful to me a sinner.

Q. And what do you say when God sends you any cross, or suffering, sickness or pain?

A. I say, Lord, thy will be done; I take this for my sins.

Q. And what other little prayers do you say to yourself from time to time in the day?

A. Lord, what wilt thou have me to do? O teach me to do thy holy will in all things. Lord, keep me from sin; may the name of our Lord be for ever blessed; come my dear Jesus, and take full possession of my soul. Glory be to the Father, &c.

Q. What

Q. What is your evening exercise?

A. I say, Our Father, Hail Mary, and the Belief, together with the acts of faith, hope, and love of God, &c. as I did in the morning.

Q. And do not you also join with the family in saying the litanies, and other evening prayers, which are usually said in catholic families?

A. Yes, as also in the daily examination of conscience.

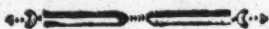
Q. How do you make this daily examination of conscience?

A. 1. I place myself in the presence of God, as I usually do at the beginning of all my prayers, and I beg his light and help, to know my sins, and to be sorry for them. 2. I consider how I have spent the day from morning till night: in what manner I have performed my prayers and all other duties: what blessings I have received from God, and what offences,

fences been guilty of against him, by commission or omission. 3. I give thanks to God for all his blessings; and beg pardon for all my sins, endeavouring to make a hearty act of contrition for them. 4. I commend my soul into the hands of God, with the best dispositions I can of love and conformity to his blessed will, as if I were to die that night.

Q. How do you finish the day?

A. I observe due modesty in going to bed; entertaining myself with the thoughts of death; and I endeavour to compose myself to rest at the foot of the cross, and to give my last thoughts to my crucified Saviour.



The Lord's Prayer.

OUR Father who art in Heaven, hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Trespases as we forgive them who trespass against us: And lead us not into Temptation: But deliver us from Evil. *Amen.*

The Angelical Salutation:

HAIL Mary, full of Grace,
 our Lord is with thee: Blessed art thou among Women; and blessed is the fruit of thy Womb, JESUS. Holy Mary, Mother of God, pray for us sinners, now,
 Cat. II. G and

now, and at the Hour of our Death.
Amen.

The Apostles' Creed.

I Believe in God the Father Almighty, Creator of Heaven and Earth. And in JESUS CHRIST, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead and buried, he descended into hell; the third Day he rose again from the Dead; he ascended into Heaven, and sitteth at the Right-hand of God the Father Almighty; from thence he shall come to judge the Living and the Dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the Body; and Life everlasting. *Amen.*

The

The Gloria Patri.

GLORY be to the Father, and
to the Son, and to the Holy
Ghost.

As it was in the Beginning, is
now, and ever shall be, World
without End. *Amen.*

The Confiteor.

I CONFESS to Almighty God,
to blessed *Mary* ever Virgin,
to blessed *Michael* the Arch-angel,
to blessed *John* the Baptist, to the
holy Apostles *Peter* and *Paul*, and
to all the Saints, that I have sinned
exceedingly in Thought, Word,
and Deed, through my Fault,
through my Fault, through my
most grievous Fault: Therefore I
beseech the blessed *Mary*, ever
Virgin, the blessed *Michael* the
G 2 Arch-

Arch-angel, the blessed *John* the Baptist, the holy Apostles *Peter* and *Paul*, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have Mercy on me, and forgive me my sins, and bring me to everlasting Life. *Amen.*

May the Almighty and merciful Lord give me Pardon, Absolution, and Remission of all my Sins. *Amen.*

April 5, 1772.



OUR most holy Father Pope Clement XIV. embracing with his paternal charity all the faithful of Christ, who dwell amongst unbelievers and infidels, and intending to promote amongst them the most pious and wholesome use of making very frequent acts of the theological virtues of faith, hope and charity, has been pleased to grant an indulgence of seven years, and of as many *quadragesæ* or forty days to every one of the faithful of Christ above-mentioned, for every time, when being disposed at least by contrition of heart, shall attentively and diligently recite the said acts. Which Grant is to stand good for all future times.

*Acts of Faith, Hope and Charity.
Recommended to the frequent use of
the Faithful.*

A Prayer to be said before these Acts.

O Almighty and eternal God,
grant to us the Increase of Faith,
Hope and Charity, and that we
may deserve to obtain what thou
promisest, make us to love what
thou commandest: Through Christ
our Lord. *Amen.*

An Act of Faith.

I firmly believe there is one God,
and that in this one God there are
three Persons, the Father, the Son,
and the Holy Ghost: That God
the Son took to himself the nature
of Man from the Virgin Mary's
womb, by the operation of the
Power of the Holy Ghost, and
that in this our human Nature, he
was crucified and died for us, that
afterwards he rose again, and
ascended

ascended up into Heaven, from whence he shall come to repay the Just everlasting glory, and the wicked everlasting Punishment: Moreover, I believe whatsoever else the Catholic Church proposes to be believed, and this because God, who is the sovereign Truth, which can neither deceive nor be deceived, has revealed all these Things to this his Church.

An Act of Hope.

O my God, relying on thy Almighty Power, and thy infinite Mercy and Goodness, and because thou art faithful to thy Promises, I trust in thee that thou wilt grant me Forgiveness of my sins, through the merits of Jesus Christ thy Son; and that thou wilt give me the assistance of thy grace, with which I may labour to continue to the end, in the diligent exercise of all good Works, and may deserve to obtain

obtain the glory which thou hast promised in Heaven.

An Act of Charity.

O Lord, my God, I love thee with my whole heart, and above all things, because thou, O God, art the sovereign Good; and for thy own infinite perfections, art most worthy of all Love. And for thy sake, I also love my neighbour as myself.

An Act of Contrition.

O my God, for the sake of thy sovereign Goodness, and infinite Perfections, which I love above all Things, I am exceedingly sorry from the bottom of my heart, and am grieved for having offended, by my Sins, this thy infinite Goodness; and I firmly resolve, by the assistance of thy Grace, never more to offend thee for the Time to come, and carefully to avoid the occasions of Sin.

The

The Method of Serving at Mass.

LET the two Acolytes, or Persons who are to assist the Priest at Mass, take each a lighted Taper, and going out of the Sacristy, with their eyes cast downwards, proceed with Decency to the Middle of the Altar, where they must both together kneel down on the lowermost Step, and make a Reverence before the blessed Sacrament, if kept there, or in Presence of the Crucifix, as an humble offering of themselves for the honourable Office they are just going to be employed in; they must ever remember, they represent the whole People, for whom they answer; for which Purpose, their Minds should be employed in Meditation and Prayer, which I would advise them to have prepared themselves with

with before-hand, that thus the Offering may be made more welcome in the Sight of God, by the Purity of Intention in the Offerers.

From the lowermost Step let them, with Decency, ascend to the Middle of the Altar, where, with a low reverence, kneel again, and then rising, with a Reverence, first before the blessed Sacrament, make the same to each other, and proceed to light the farthest candle from the Tabernacle, and so on till they have lighted that which is next to it. After blowing out the Taper, again kneel, and make a like Reuerence, then rising together, proceed to the lowermost Step, and there kneeling, make a fresh Reverence, which having done, rise, and bowing to each other, return back to the Sacristy, one following the other,

What

What is said here of two Persons, must as much as possible be attended to, where only one serves the Priest; and where the blessed Sacrament is kept, ALL, who enter the Chapel or Place, must make a Reverence, and with one Knee touch the Ground; but when it is exposed, the Reverence must be made kneeling on both Knees, or the Party is guilty of very great Disrespect. This Instruction, it is hoped, will prevent those Indelicacies which have been too frequently observed in Persons who attend the Altar, and frequent our Chapels.

On those Days when the blessed Sacrament is exposed, the Priest is preceded by the Censor, who goes before the Acolytes, and presents him with Incense in a Spoon, when he returns from taking the Expository out of the Tabernacle;
and

and again the same after he returns from placing it on the Throne, the Censor and Acolytes making these Reverences as the Priest does. All who are present should avoid sitting, unless there be a Veil or Skreen placed before the blessed Sacrament, which is done in Catholic Countries only, whilst *delivering* an *Exhortation* or *Sermon*; but by no means are the Congregation tolerated to sit at all Times, which shows a great Disrespect, unless their Health or Age require it.

When the Asperges is given, the Censor and Acolytes proceed in like Manner before the Priest to the Altar, without the Thurible and Candles, through the Congregation, the Censor clearing the Way, one Acolyte carrying the Vessel of the blessed Water, and the other following to prevent the
Con-

Congregation pressing too fast on the Priest.

When they go out from the Sacristy, to assist at Mass, they proceed before the Priest in like Manner, and standing back for him to pass, kneel down below the third Step on each Side of him, and the Censor behind making another Reverence, while the Priest ascends to place the Chalice on the Altar. At his Return, having placed himself at the Foot of the lower Step, and between the Acolytes, making a Reverence, he begins Mass, which they will answer as follows.

Priest. **I**N nomine Patris, & Filiis
& Spiritus Sancti, *Amen.*

Introibo ad altare Dei.

Cl. Ad Deum, qui lætificat juventutem meam.

P. Judica me, Deus, & discerne causam meam de gente non sancta;
ab

ao homine iniquo & doloso erue me.

C. Quia tu es Deus fortitudo mea: quare me repulisti, & quare tristis incedo, dum affligit me inimicus.

P. Emitte lucem tuam & veritatem tuam: ipsa me deduxerunt & adduxerunt in montem sanctum tuam, & in tabernacula tua.

C. Et introibo ad altare Dei; ad Deum, que lætificat juventutem meam.

P. Confitebor tibi, in cithara, Deus, Deus meus: quare tristis es anima mea, & quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, & Deus meus.

P. Gloria Patri, & Filio, & Spiritui Sancto.

C. Sicut erat in principio, & nunc, & semper, & in sæcula sæculorum. *Amen.*

P. In-

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cælum & terram.

P. Confiteor Deo, &c.

Bow the Head when the Priest begins this, and continue bent till you have finished the Confiteor.

C. Misereatur tui omnipotens Deus, & dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro & Paulo, omnibus sanctis, & tibi pater, (*Here turn your Head towards the Priest, and then go on*) quia peccavi nimis cogitatione, verbo & opere;

opere; (*striking your breast thrice, say*) Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum & Paulum, omnes sanctos, & te pater (*Here turn towards the Priest*) orate pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c.

C. Amen.

P. Indulgentiam, absolutionem, &c.

C. Amen.

Bow the Head until you come to *

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Do-

P. Domine, exaudi orationem
meam.

C. Et clamor meus ad te veniat.

* P. Dominus vobiscum.

C. Et cum spiritu tuo.

While the Priest is ascending to the Altar, take care the Alb or Cassock do not get under his Feet, and here you may rise to kneel on the lowermost Step of the Altar.

N. B. In solemn Masses, the Priest is here served with the Censer, and the Assistant holds the Book off the Altar, whilst he incenses it; and then the Deacon receiving the Censer incenses the Priest.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

C. Christe eleison.

P. Christe eleison.

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H

C. Christe

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum : or, Flectamus genua.

C. Et cum spiritu tuo : or, Levate.

P. Per omnia sæcula sæculorum.

C. Amen.

At the End of the Epistle, say *Deo Gratias* ; and rise ready after the Gradual and Alleluia, or Tract being read, to remove the Book to the Gospel Side of the Altar, and there placing it turned a little towards the middle, return to the opposite or Epistle Side ; kneel, and make a low Reverence as you pass the middle of the Altar ; then stand up in your place whilst the Gospel is read.

P. Do-

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sequentia sancti Evangelii,
&c.

Here make the Sign of the Cross;
1. Upon your Forehead. 2. Upon
your Mouth. 3. Upon your Breast;
and say, *Gloria tibi Domine.*

In solemn Masses, the Censer is
given to the Priest or Deacon to
incense the Book, and also after
the Gospel, to incense the Priest,
if there be a Deacon, or the As-
sistant does it himself.

At the End of the Gospel, say ;

C. Laus tibi, Christe.

At the Words in the Creed, *Et
incarnatus*, &c. kneel, make a Re-
verence, and hold up the Vest-
ment, to prevent it getting under
his Feet.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

Going to the middle of the Altar, kneel, and make a Reverence, then proceed to the Credence-table, and prepare the Wine and Water in two Cruets, taking the Wine in the right, and the Water in the left Hand, present the Wine with your right Hand, and receive it again with your left, that you may present the Water Cruet with your right, making a Reverence to the Priest before and after. This done, put the Towel neatly folded on the end of the Altar, unless one be pinned to it. Then holding the Cruet in your right Hand, and the Plate with your left, pour Water on the tip of the Priest's Fingers; then placing the Cruets in their former Situation, and having received back the Towel return to your place on the Epistle Side of the Altar, after having knelt, and made a Reverence

rence in the middle, as you did before.

The Priest in solemn Masses is served with the Censer in like Manner as at first, and the Deacon receiving the Censer from the Priest, incenses first the Priest, and then the Sub-deacon. After which the Assistant receiving the Censer, incenses the Deacon, then the Acolytes, and lastly the Congregation.

The Priest, with his Face to the People, says;

P. Orate Fratres, &c.

When the Priest is turning again to the Altar, answer;

Cl. Suscipiat Dominus sacrificium de manibus tuis ad laudem & gloriam nominis sui, ad utilitatem quoque nostrum, totiusque ecclesiæ suæ sanctæ.

/ H 3

Per

Pr. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum Corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum & justum est.

When the Priest says, *Sanctus, Sanctus, Sanctus*, &c. ring the Bell each Time he pronounces, and then proceed to light the Elevation Candles, if any.

When the Priest spreads his Hands over the Chalice, ring the Bell, and then proceed to the Centre of the Altar, where kneeling whilst the Priest elevates the Host and Chalice, ring the Bell with your right, and hold up the Vestments with your left hand, and one of the Assistants must incense during the Elevation of both; then return
to

to your former place, and as often
as you pass before the blessed Sa-
crament, adore on your knees,

P. Per omnia sæcula sæculorum.

C. Amen.

P. Et ne nos inducas in tenta-
tionem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Pax Domini sit semper vo-
biscum.

C. Et cum spiritu tuo.

When the Priest says, *Domine
non sum dignus*, with your head
bent, ring the Bell at each time he
pronounces the Words, and when
you see the Priest has received the
Chalice; if there be any to com-
municate, give them the Cloth,
and returning to your place, give
notice to all others to retire, and
make room for those by ringing

the bell once; and then kneeling at the Epistle End of the Altar, say the *Confiteor*, &c. hold a lighted Taper in your Hand, and when the Priest says, *Domine non sum dignus*, ring the Bell each Time, and then proceed before him, and kneel, if there be two of you, on each side, or, if only one, on his left hand, whilst he administers this most holy Sacrament, removing and kneeling, as he communicates each person; then returning to your Place, put out the Candles, when you see the blessed Sacrament is put by in the Tabernacle, paying the usual respect in the centre of the Altar; go to the Credence Table, take the Wine in your right, and Water in your left Hand, and with your right serve him with the Wine only; then retire a little back to make way for the Priest to come nearer the End of the Altar with the Chalice,

lice, holding his forefinger and Thumb over it. Pour first the Wine then the Water over them, till he makes a motion for you to stop; then putting the Cruets in their former Places, proceed to the Centre of the Altar, kneel and make your Reverence. Remove the Book from the Gospel Side to the Epistle Side of the Altar; put out the Elevation Candles; retire to the Gospel Side; as you pass make a like Reverence as before in the Middle of the Altar, and kneel in your Place.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum,

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Ite missa est, or, Benedicamus Domino.

C. Deo gratias.

Note.

Note. In Mass for the Dead, the Priest says,

P. Requiescant in pace.

C. Amen.

Remove the Book if left open ; kneel in the Centre of the Altar, and take the Priest's Blessing.

P. Pater & Filius, & Spiritus Sanctus.

C. Amen.

Then rise.

P. Dominus vobiscum.

C. Et cum Spiritu tuo.

P. Initium, or Sequentia sancti Evangelii secundum, &c.

C. Gloria tibi, Domine.

At the End of the Gospel, say,
Deo gratias.

After Mass Benediction is given, when the blessed Sacrament is exposed, and the Priest is to be served with the Censer, &c. as before Mass. It is also customary in some Chapels for the Priest, when
he

he comes down from the Altar, before he returns to the Sacristy, to repeat the Psalm *De profundis*, &c. for the Souls of some of his Flock, Benefactors, or a more general intention.

Psalmus cxxix.

DE profundis clamavi ad te Domine: Domine exaudi vocem meam.

C. Fiant aures tuæ intendentes: in vocem deprecationis meæ.

P. Si iniquitates observaveris Domine: Domine quis sustinebit?

C. Quia apud te propitiatio est: & propter legem tuam sustinui te Domine.

P. Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

C. A custodia matutina usque ad noctem: speret Israel in Domino.

P. Quia apud Dominum misericordia: & copiosa apud eum redemptio.

C. Et

C. Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

P. Requiem æternam dona eis, Domine.

C. Et lux perpetua luceat eis.

P. A porta inferi.

C. Erue Domine animas eorum.

P. Requiescant in pace.

C. Amen.

P. Domine exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

At the End of the Prayers, say ;

C. Amen.

P. Requiem æternam dona eis Domine.

C. Et lux perpetua luceat eis.

P. Requiescant in pace.

C. Amen.

Proceed then before the Priest to open the door of the Sacristy for him to enter, and kneeling
take

take his blessing as he passes; then with the Extinguisher in your Hands, with the like Respect as paid at lighting, put out the Candles, and if no other Mass is to be said in the Chapel that Day, put away the Vestments, &c. But it must be remembered, no one should touch the *sacred Vessels*, such as the *Altar-Stone*, *Chalice*, *Paten*, and all other things which are consecrated by a Bishop, nor the *Corporal*, *Purificator*, &c. because of their use about the blessed Sacrament, without Permission being given them, unless in Cases of urgent necessity, where no Priest, Deacon, or Sub-deacon can be had; and then with respect and decency superior to every other thing belonging to the Altar. And it may not be amiss to hint here at the respect due to Relicks of Saints, which, as they frequently fall in the way of the Laity, are,
when

when properly authenticated, by being sealed, and a testimonial corresponding thereto, to be treated with respect, and the Seal or Case by no means to be broken, or the Relicks which they contain touched by the Laity, but in like urgent Necessity; as they are sacred; and even where no Testimonial is with them, but that they are supposed the Relicks of some holy Persons, a respect also is necessary, as far as it relates to the Honour paid to God in his Saints. This also is to be remembered of the *holy Oils, Pix, &c.* which cannot be touched by the Laity, without permission of the Bishop, or a Priest lawfully appointed.



N I S.

